A SERMON

Preach'd in

GLASGOW,

On the 30*th* of *January*, 1734-5. being the Anniverſary of the Martyrdom of King *CHARLES* the Firſt.

By the Rev'd. Mr. *J. K.*

1 *Sam.* Chap. xxvi. Ver. 9.

And David *ſaid to* Abiſhai, *Deſtroy him not; for who can ſtretch forth his Hand againſt the* Lord's *Anointed, and be Guiltleſs?*

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WE Read in Roman Hiſtory of the unnatural and Bloody Emperor *Caracalla*, that he Slew his Brother *Jetta*, his Brother by Nature, and ſhould have been ſo in the Empire; and that which aggravated the Villany, was; That he forced the Innocent from the Mother's Arms, where he had refuged himſelf, and Tranſlated him after all into the number of the *Gods*, with this Bloody Sarcaſm, *ſit divis modo Non ſit Vivus*; Let him be regiſtred among the *Gods* in Heaven; ſo he be not numbered among Emperors on Earth: This, in ſome ſort, is an Emblem of this Day's Villany, only, this is more Foul,

Foul, Glaring, and Atrocious: For there it was but a Brother; Here it was a Father; And, which renders it more highly Criminal, the Father of our Country, the Head of our Body, who the Bloody *Caracalla*'s of that Iron Age raviſhed from the Boſom of his Mother, (the Church) and murder'd him in the Face of Heaven, and before the Sun; and yet they were not ſo Religious as the Bloody *Caracalla*, for they would neither let him be a Saint in Heaven nor a King on Earth: And, indeed, this was the greateſt Chriſtian that ever was Sacrificed to Divine Juſtice ſince *Chriſt* himſelf in ſo ignoble a Way. No Drink-offering ever chear'd the Hearts of wicked Men or Devils, ſo much as did that Royal Blood. If ever there was Mirth in Hell, ſure I am, it was this Day; wherein the moſt glorious Sun that ever ſhin'd in the Firmament of the Britiſh Throne was turn'd into Blood? *The Mortality of King* Charles *the* 1ſt. *was crown'd with Martyrdom.*

And certainly, we have as good Reaſon, and more than King *Hezekiah*, 2 *Kings*, c. 19. v. 1. 2. Upon the Account of *Sennecheribs* Invaſion, and *Rabſhakhes* railing, to Rent our Cloaths, and cover our ſelves with Sackcloath and Aſhes, and confeſs that this Day is a Day of trouble and wrath, of ſhame and rebuke, of ſorrow and reproach, of blaſphemy and provocation, upon which the very Verſe of my Text was acted; and to the great diſhonour of *God*, the reproach of Religion, and the great Guilt and Puniſhment of this Sinful Iſland, wherein

wherein the anointed of the Lord, our true and only Lawful Sovereign was Murdered.

The connection of my Text, with the preceding part of the Chapter is very Clear, and may thus briefly be accounted for; *David* was hunted like a *Partridge* by King *Saul*. The *Ziphites* invidiously discover to *Saul David*'s sheltring Place: *Saul* marched against him with a formidable Army, and Encamps pretty near him; whereupon *David* Resolves to go in Person, and view *Saul*'s Camp very narrowly; he takes *Abishai* with him, and when they came into the Camp, they found them all in a deep Sleep, not so much as one awake to give Notice who approached, whether Friend or Foe. This Opportunity *Abishai* improves into the Murdering of *Saul*, as the best Expedient, to put an End to all *David*'s Troubles; and indeed the Arguments he used were very Specious; such, as I persuade my self the Casuists of the late Rebellious Times, would decided to have been so many Illapses, Incomes, and secret Revelations from *God*.

For first he Argues from Evidence, *God* hath delivered thine Enemy into thine Hand, *i. e.* what else preacheth this Dead Sleep; but as it were the Mind of *God*, in the Thing, that *Saul* should be kill'd; but Holy *David* was better acquainted with the Mind of *God*, and knew this Man spoke contrary to it, as Appears from the Verses immediately following the Text; It's a very ordinary Practice among Killers, to pretend to the Mind of *God*, and to cast the blame upon him, as the immediate Commissioner and Instigator, and

it's

it's very Remarkable what ſome Hiſtorians tell, *viz.* That among the other Blaſphemous Reaſons, which *Oliver* pleaded for Murdering the King; this was one: That one Day upon his Knees he learn'd it to be the Mind of *God*, (Loathſome Hypocrite, that he was) The Mind of *God* is with them that fear him; 'tis the Humble, the Meek, the Quiet and Peaceable Soul, whom he inveſts with his divine Light; not Turbulent, Malicious and Seditious Spirits; as was this Traitor and his wicked Train.

Secondly, *Abiſhai* argues, That *David* ſhall have no immediate Hand in it himſelf; but that he ſhould do it ſpeedily, and certainly, *Now, therefore let me ſmite him, I pray thee,* &c. But *David* well knew conſent would make him Guilty, and therefore he Repels him with this ſtrict Prohibition, *Deſtroy him not*, and this he backs with an unanſwerable Reaſon, *For who can ſtretch forth his Hand againſt the Lord's anointed and be Guiltleſs*: Which words naturally ſeem to Reſolve themſelves into this Propoſition: That the great Intereſt *God* hath in Kings, and the peculiar Relation wherein they ſtand to him, is that, which out of Meaſure aggravates their Guilt who dare ſtretch forth and Murder them. Having thus clear'd my Way, I offer from the Text the following Heads of Diſcourſe.

1ſt. I will ſhew in what Reſpects *God* hath a ſpecial Intereſt in Kings, and they a ſpecial Property in *God* above other Men.

2dly. That the nearneſs of this Relation, greatly aggravates their Guilt who dare deſtroy them.

3dly.

3dly. I ſhall Repreſent ſome Circumſtances which will greatly aggravate their Guilt, *Who ſtretched forth their Hand againſt the Lord's annointed, the Royal Martyr as on this Day.*

Finally, I ſhall draw ſome Inferences by way of Application. I return to the firſt; That *God* hath a ſpecial Intereſt in Kings, and they a ſpecial Property in *God* above other Men.

1ſt. From the immediate dependance they have upon *God*: True indeed, other Things belong to *God*, the Earth is the *Lord's* and the fullneſs thereof; but he hath given Man a Right over it: The Cattle on a Thouſand Hills are his, yet he hath ſubjected them alſo to Man: But the Caſe is not ſo here, Kings are ſo the *Lord's* that he holdeth the ſole Right of them only in himſelf, and Transfers it not upon another, *A Deo ſecundi poſt Deum primi ſoli Deo Subjecti*, (ſaid the Antient) There's not a Man 'twixt him and *God*, but he who is *God* and Man.

2dly. From the Royal Character and ſacred Signature wherewith he hath marked them out for himſelf. By *Me Kings Reign*, Prov. c. 8. v. 16. *Thou, O King, are a King of Kings.* Dan. c. 2. v. 27. *For the* God *of* Heaven *hath given thee a Kingdom*; ſo that *Cyrus* a Heathen, *David* a Holy, and *Saul* a wicked King; are all ſpoken of as his anointed Ones: To this Purpoſe, remarkable are the Words of St. *Auguſtine*, *De Civitate Dei.* He that gave the Supreme Power to the *Aſſyrians*, gave it alſo to the *Perſians*, he that gave it to *Marius* a *Plebian*, gave it alſo to *Caius Cæſar*, a princely Perſon. The ſame Authority he

he gave to *Conſtantine*, the ſame he gave afterwards to *Julian* the *Apoſtate*: For this Affair *God* Rules and Governs as he pleaſeth.

3dly. From the immediate Repreſentation they bear of *God*: They are called Gods both by their Name and their Office. Their Throne, their Scepter, their Intereſt in *God*, they carry in a ſpecial Manner his Image and Authority, as *Plato*, and therefore are called by the Ancients *God's* Living Image, and as it were the Figure of *God* among Men, as *Plato* and *Pytage* were wont to ſpake.

4thly, From the ſpecial Care *God* has taken to forbid in a moſt poſitive Manner every Thing that may do them the leaſt offence: Thus he forbids us to Reproach the King, no not in our Secret Thoughts: *Ecc.* c. 8. v. 4. *Where the Words of a King is, there is Power, and who may ſay unto him, what do'ſt thou: Againſt him there is no upriſing*: are all Scriptural Expreſſions: If then *God* won't permit us to ſpake, or think Contemptibly of his *Vicegerent* the King, far leſs will he allow or Authoriſe us to Touch him with the Inſtruments of Blood; *God* cannot allow of this, with ſuffering himſelf to be Reproached, for the King is his *Vicegerent*, and he who Reproaches the *Viceroy*, doth affront the *Sovereign*; ſo that you ſee in ſeveral Reſpects *God* hath a ſpecial Intereſt in Kings, and they a ſpecial Property in *God*, above other Men; which was the firſt thing I undertook to Prove.

I advance now to the ſecond Head of Diſcourſe, *viz.* That the Relation wherein Kings ſtand to

God

God, doth highly aggravate the Guilt of them; *Who Dare*, &c. Now, not to insist upon the crying Iniquity of Blood Guiltiness in General, this will Appear, if we consider Kings in these two following Respects.

1st. If we consider Kings with Respect to the Relation they Stand in to their Subjects, they are *Patres Patriæ*: *Civilians* tell us, that all Government is founded upon Paternal Authority; and Kingship is nothing else but the Supremacy of Fatherly Power, devolved upon the Heads of particular Monarchs; it was highly Criminal in *Cain* to Murder his Brother *Abel*, but it would have been much more to have dealt so with his Father: among all the other Assassins, *Julius Cæsar* did only single out his Son, *Et tu mi fili Brute*, &c. If in Scripture they be so severely threatned, who look a froward Look to Father and Mother, if nothing but Death could make an Attonement under the Law for them who did smite a Parent, who can Conceive or Express the heniousness of their Guilt, who did deliberately Murder a Father of three Kingdoms, as on this Day?

2dly, This will further Appear, if we Consider the King as *God*'s *Vicegerent*, and Representing the Majesty of *Heaven*: Every Man indeed bears the Image of *God*; but Crown'd Heads have brighter Impresses, and deeper Characters of the divine Glory Stampt upon them: This, even *Heathens*, as might at large be made Appear, have discovered, and it has commanded from them Veneration to their Kings: O! what an Atro-

cious Crime then is it for them, who own themſelves Chriſtians, not only to talk down Majeſty, but to do Violence to his ſacred Perſon. *Verily, this is to ſtrike at* God *himſelf, and to Aſſaſſinate the Majeſty of* Heaven *in* Effigie.

And, now, after what has been diſcours'd on this, and the foregoing Head, with what Shame and Confuſion, Grief and Lamentation, Horror, Amazement and Deteſtation, may we Reflect upon the Violence that was acted this Day; that *God*'s own *Vicegerent*, our Royal Martyr King *Charles* the firſt, of ever bleſſed Memory, our Lawful Sovereign and King; a King ſo Meek and ſo Humble, ſo Modeſt and Holy, ſo Pious, ſo Patient, ſo Chaſte and ſo Charitable, ſo Good and ſo Great, ſo Gracious, ſo Chriſtian, that he was the beſt of Men, as well as the beſt of Princes: That ſuch a King ſhould be Butcher'd and Slaughter'd at his own Palace-Gate, in his own Royal City, in the midſt of thoſe cruel Regiments that would not ſuffer a Tear to be ſhed for his Loſs, and that by the Hand of a barbarous Ruffian. O! unparalell'd, Villany; O! daring and horrid Impiety; ask *Turks* and *Tartars*, *Infidels* and *Heathens*; Yea, ſearch all Antiquity from the firſt Creation to this Day, and tell me if the World can Sample ſo baſe a Villany; a Villany ſo monſtrous and Malicious, ſo Prodigious and Prophane, ſo Strange and Surprizing ſo Horrid and Hardy, that the Sun never beheld ſuch another, and I hope in *God* never ſhall.

Time would fail, if I ſhould inſiſt in preſenting you with the true Viſage and Complex of the Impiety,

Impiety, which *God* grant may never be laid to *Britain*'s Charge, for if either Perjury or High-Treaſon, Rebellion or Sacriledge, wilful and deliberate Murder; If the killing of a Father, or the Deſtruction of a Native Country, or the taking away the Life of a Juſt King, or the Ruin of Kingdoms, or the aboliſhing of Monarchie, or the ſubverſion of Laws, or the killing one's ſelf; Yea, if ſelf Murder, if the killing of many, and even the ſtriking of *God* himſelf, in a high Senſe, if all theſe together, Conſtitute a great Villany, then ſure this is the exceeding Sinfulneſs of Sin; a cluſter of all Evils, the Cape-ſtone of all Villany, and the Conjutation of all Miſchief, *wherein the Breath of our Noſtrils, the anointed of the* Lord *was taken in their Pits*: Shall I add any more, if more can be added to ſuch an accumulative Villany, whoſe Name is *Legion*: Never had any ſuch a Train of *Hell* attending it as this: It's like a Mathematical Point, Diviſible; *In ſemper Deviſibilia*: And thus I'm naturally led to the third Head of my Diſcourſe, which was to Repreſent ſome Circumſtances which will ſerve greatly to aggravate their Guilt *Who ſtretched forth their Hand againſt the Lord's anointed*, the Royal Martyr, as on this Day.

1ſt. Let us Conſider, how this Rebellion did Commence, and by whoſe Means it was all-a-long advanced: And here I deſire it may be Noted, that the Clergy, who by their Function, ought to be Meſſengers of Peace, and are Commanded by *God* to put the People in Mind of Principalities and Powers, *&c. I ſay, they did turn Trumpeters*

of Rebellion, and Incendiaries towards Sedition, among the People; But here, let no Man miſtake Me, *for when I ſpeak of the* Clergy, *as Acceſſary to this Rebellion*: I do not mean the Canonical, Regular and Apoſtolical Clergy of the Church of England; which is a Church of as Chriſtian and Loyal Principles as any in the Chriſtian World; for this, I Appeal to her Doctrine and Worſhip, I deſire her Conſtitutions, her 39 Articles, her Book of Homilies may be Conſulted; for they are of Age, and will ſpake for themſelves: There the King's Majeſty's aſſerted to have chief Power in theſe Realms: This is more fully held forth in the Six Homilies againſt Rebellion, and in Agreement to this Doctrine, her Lyturgie is compoſed, where, in each of her Services, theſe for Daily, as well as for Weekly Uſe, the King is remembred, and that with an Acknowledgement of his Sovereign Authority, and Subjection to none but *God*, whom, therefore, the Church Styles the only Ruler of Princes; this Loyalty, inſtead of meeting with a juſt Applauſe, hath been by ſome cavill'd at, like *Mary*'s Box of Oyntment; *To what Purpoſe was the Waſte*; And, indeed, the Royal Martyr took ſpecial Notice of this, as a Reaſon, *why ſo many Zealots of theſe Times banded againſt the publick Service.*

I believe, ſaith he, the great Fault they found with the Book, was this; *It taught them ſo often to Pray for me*: To which Petitions they had not Loyalty enough to ſay *Amen*. By all that I ever Read, I have not found ſo much as one of the Son's of that Church, who gave the leaſt

Connivance

Connivance to that Rebellion, and Blood *Regicide*; our Royal Martyr himſelf did Vindicate them all, in his Letters to the Prince of Wales: Therefore, when I ſpeak of the Clergy, as main Inſtruments of this Rebellion: Let none think I mean the Loyal Sons of the Church of England; *but hereby I underſtand, the pretended Clergy, the unſanctify'd Teachers of the ſectarian Army, Presbyterians as well as Independants*; who indeed were the Men that kindled this ſtrange Wildfire among the People; who both adminiſtred Fewel, and blow'd the Coals in the Houſes of *Parliament* too: Theſe Men having crept into, and at laſt driven all Learn'd and Orthodox Miniſters from the Pulpits, did, eſpecially after the Rejecting the King's laſt Overture of a Treaty, contain themſelves within no Bounds, but inveigh'd as foully againſt the King, as before they had done againſt the worſt Malignant; blaſphemouſly applying whatever had been ſpoken by *God* or the *Prophets* againſt the moſt wicked Kings, to incenſe and ſtir up the People againſt their moſt gracious Sovereign: There are Monuments enough in the ſeditious Sermons of this Time printed, of ſuch wreſting, and perverting of Scripture, to the odious purpoſes of the Preacher, that pious Men will not look over without Trembling. I ſhall preſent you with ſome few of them, as they are related by that noble Hiſtorian the Earl of *Clarendon*, in his 6th Book of his Hiſtory of the Rebellion.

One takes this Text out of *Moſes*, *Conſecrate your ſelves to the Lord, even every Man upon his Son*,

Son, and upon his Brother, that he may Bestow upon you a Blessing, and from hence Excites his Auditory to the utmost Persecution of those under what Relation soever, who Concurr'd not in the Reformation propos'd by the *Parliament*, another from *Jeremiah*, c. 8, v. 10, *Cursed be he that keepeth back his Sword from Blood*. Reproved those who gave any Quarters to the King's Soldiers, Mr. *Marshal* and others, from Verse the 23d of the 5th Chapter of *Judges*, *Curse ye Meroz (said the Angel of the Lord) Curse ye bitterly the Inhbitants thereof, because &c.* did in plain Terms Pronounce *God*'s own Curse against all those who came not with their utmost Power and Strength to Destroy and Root all the Malignants: To these already mentioned I must not forget to add Mr. *Love* a very Rigid *Prisbyterian*, whose Words at the Treaty of *Uxbridge*, *January* the 30th 1644, are worth the Observing, *it's the* Sword *saith he, not Disputes or Treaties must end this Controversy, wherefore turn your Plow-shears into Swords, and your Pruning Hooks into Spears to Fight the Lord's Battles*. And it's very remarkable, that this Rebellious humour kept Him to the last Minute of His Life; for upon the Scaffold in His last Speech, He profest His Detestation of the Royal Interest, and recommended to the People, that Master-Piece of Rebellion the *Solemn League*, of which more by and by: The *Presbyterians* boast of this *Love*, as a mighty Martyr for the King, when in the mean Time, the Noble Historian just now mentioned, relates, *that he had his*

Head

Head Cut off by Cromwell's *Orders, for being in a Plot with the Scots againſt the Army and Parliament*; what Chriſtian can think without Horror of theſe Men, who by the Office they pretend to, ſhould be Meſſengers of Peace, yet thus to become Trumpeters of War, and Incendiaries towards Rebellion; how much more Chriſtian was the *Athenian* Nun in *Plutarch*, and how ſhall ſhe riſe up in Judgment againſt thoſe Men, who when *Alcibiades* was condemned, and a Decree made, that all the religious Prieſts and Women ſhould *Ban and Curſe him*, ſtoutly Refus'd to perform that Office, anſwering *that ſhe was profeſt Religious, to Pray and to Bleſs, and not to Curſe and to Ban*: Now, if the Perſon and the Place can aggravate the Offence, methinks the Preaching Treaſon and Rebellion from the Pulpit ſhould be worſe, than advancing it in the Market, as much as the Poiſoning a Man at the Communion would be worſe then Murdering him at the Tavern.

But the Spite and Venom of the Teachers did not ſtop here, they Unite and Combine with the Laity, with a Select Number of Lords, Barrons, and a mighty Swarm of the Giddy Mobb, and they do Proteſt in the Preſence of *God*, that they will Defend their own Whimſical and Rediculous Opinions, (for this is all they Mean by Religion,) by Force and Arms, and for this End they do Enter into *Confederacies, and Combinations, Solemn Leagues and Covenants*, by which the Intelligent World well underſtood that they had

had made a *Covenant with Death, and were at an Agreement with Hell.*

Of which atrocious piece of Wickedneſs, I may ſay as *David* on another Occaſion: *It was Formed and Faſhioned in the Lower Parts of the Earth: It was Fearfully and Wonderfully Made a Work of Darkneſs and retirement, removed from the Eyes of all Witneſſes, Yea of Conſcience it ſelf; for Conſcience was not admitted to their Councils: It was the moſt ſolemn Piece of Perjury, the moſt fatal Engine againſt the Church, the Bane of Monarchy, the greateſt ſhare of* Satan, *and myſtery of Iniquity that was ever hatched or hammer'd by Men, and it bore no other likeneſs to our Antient Covenants, but as at making of them; they ſlew Beaſts and divided them; ſo this was ſolemnized with Blood and Rapine, Murder and Confuſion; and inſtead of the Blood of the Covenant, as they Blaſphemouſly call'd it; it may be call'd the Covenant of Blood, for they being the People of* God, *muſt go out of* Egypt, ſo they provided a *Red Sea* for their Paſſage.

But in the ſecond Place, that which highly aggravates the Guilt of ſtretching forth the Hand againſt, and murdering this anointed of the Lord is the Quality of the Actors: There was a Multitude of perverſe People, compoſed for the moſt Part of the Scum of the Land, who, by the corrupt Craſis of their Nature, or elſe to Satisfy their Covetouſneſs and Ambition, were Oppoſite to Monarchie in the State, nnd Hierarchie in the Church; who ſuppoſe they were in *Heaven* with thoſe Principles about them, would

Repine

repine at the Monarchical Power of *God* himſelf. and at the ſeveral Orders of *Angels* and Poſtures of Holineſs in the Triumphant Church; as for thoſe among them of more Eminent Quality, there were few or none who had not received particular Marks of his great Bounty, yet all of them were ſo poſſeſs'd with a Spirit of Contradiction, that they would be pleas'd with no Conſtitution Eccleſiaſtick or Civil, but what were devis'd by their own crack'd Brain; and yet they could never bring thoſe to Perfection.

They were for the moſt Part a Rabble of Mechanicks, who had not ſo much as Arms to ſhew to the World, but what they got in Rebellion; they were a Miſcellany of all Trades, and might have continued ſuch, had not their Poverty drove them to the Wars; Now that ſuch a King ſhould be Murder'd by the baſeſt of his Subjects, not like *Nimrod* as ſome of their Teachers call'd him; but like *Actæon*, to be torn in Pieces by his own Hounds; that the Steam of a Dunghill ſhould obſcure the glory of the Sun; that they ſhould be Judges and Condemners of ſo great a King, who were unworthy to be his Door-keepers, is aggravating indeed; and the Ring-leader of all this, was *Oliver Cromwell*, that Loathſome Hypocrite, that deteſtable Traitor, that diſgrace of Mankind, that prodigy of Nature, that ſink of Sin; and whom to expreſs, I muſt ſay, that he was made up of Craft and Wickedneſs: Nay, that all his Faculties and Paſſions were Slaves to his Ambition; in Fine, he knew no other Meaſures of good and bad, but as things ſtood, in this

or that Relation to his Ends; which (with Sir *Roger L'Strange*) I do the leſs admire, conſidering he was brought up in a *Presbyterian* School, where Honour, Truth, and Conſcience weigh nothing farther, than as they ſubſerve to Intereſt.

But, thirdly, it will highly aggravate their Guilt, if we conſider the Manner of their Proceedings: It was not done like other Deeds ſecretly, but openly, and in the Face of the Sun; in order hereto, they erect themſelves into a *High Court of Juſtice*; which was no ways High, but in Guilt and Impudence; nor had any Thing to do with Juſtice, but as they were fit to be Objects of it; no Ways capable of the Title, but by an *Antiphraſis*, becauſe it was ſo eminently unjuſt, as well in its illegal Conſtitution, as in their direful Proceedings againſt their lawful Sovereign.

Of this Court *Bradſhaw* is made Preſident; who indeed was a bold impudent Wretch; a more unjuſt Judge to his Sovereign than *Pontius Pilate* a Heathen Judge was to Chriſt; for tho' he cannot be acquitted for acting contrary to his Conviction, yet he earneſtly ſought to avoid giving Sentence againſt him, and pleaded his Royalty; *Shall I Crucify your King?* But the vile Miſcreant, inſtead of eſpouſing his Part, with Impudence unimaginable, ſets forth a ridiculous Charge, interrupted his juſt Defences; and at laſt, with a venal Tongue, talk'd down Majeſty, firſt to Silence, and then to Death, and glory'd in his Wickedneſs, deſiring for the Inſcription of his

his Grave-Stone, JUDEX REGIS. He was not allowed to ſpeak in his own Defence, but with the Silence of a Lamb he is Condemned to Slaughter; and it had been well with them, if they could have as eaſily ſilenc'd the Cries of his Blood.

Let us follow him now from his mock'd Tribunal to the Place of his Execution: Nothing remains for a condemn'd Perſon, but theſe two Things.

1ſt. To take Leave of his Friends; a Thing not deny'd to the vileſt Malefactors; yet no Intreaty could prevail with the Murderers to let his Royal Conſort take her laſt Farewel of him, or receive his dying Commands.

2dly. The next Thing deſired by dying Perſons, is Freedom to converſe with God, and to prepare for approaching Death and Eternity, but with a Cruelty to his Soul as well as his Body, they refuſe him this, and debar him the Uſe of his own Chaplain: upon all which he ſays in his excellent Book, *They that envy my being a King, are loath I ſhould be a* Chriſtian, *and while they deprive me of all Things elſe, they are afraid I ſhould ſave my Soul.* Yea, they diſturbed him in his own private Retirements, and upbraided him with his Devotion: and ſuch was the fanatick Fury at that Time, that I believe they would have laugh'd even at Chriſt for ſaying his own Prayer. At laſt he was brought to the Scaffold before his own Palace-Gate, where he cannot find Audience for himſelf in his laſt Addreſs to his Subjects, but muſt ſuffer a violent

and Barbarous Death in the Strength of his Years, in the midſt of his Kingdoms, his true Friends being helpleſs Spectators; there he died Conquering and pardoning all his Enemies; but indeed the Malice of his Murderers purſued him even farther than Death; for as ſoon as he's Murdered, they Commit a new Act of Cruelty on his Body, in order to Ruin his Reputation; for they enjoyned thoſe who were to embalm his Body, to ſearch whether it was not infected with ſome loathſome Diſeaſe; but the Body of this chaſte Prince was found as Innocent and free as his Conſcience from all that Rottenneſs and Corruption wherewith many of themſelves were infected, as the earneſt of that full Reward which afterwards they were to Receive for doing their Maſter the *Devil* ſo good Service.

4thly, Finally, it will highly aggravate their Guilt, if we conſider the Virtues and Graces, the divine Qualities and Endowments of this anointed of the Lord, againſt whom theſe Bloody *Regicides* did ſtretch forth their Hand: He was indeed a Prince of moſt Excellent Natural Endowments, Eminent moral Virtues and Spiritual Graces, all the Excellencies of the Human Nature appear'd to have been entred in his Soul, and his Tranſcendant Perfections were able to deſerve, tho' he had not been born tn a Kingdom. *Count Gualdo Primato* a Noble *Venetian*, gives the Character of this moſt Excellent Prince thus: *An unparallell'd Goodneſs*, ſaith he, *was obſerved in him, and ſo free a Soul, as his Ruin was by many attributed more to this, than to any Thing elſe.*

He

He was in all his Actions of Conſcience infinitely pure, he feared God *greatly. was given to Spirituality, and made himſelf known to underſtand, and to be capable of all Knowledge, he was mild in Commanding, free in intreating, generous in his favours, in his puniſhments Merciful; and to wind up much in ſhort, which might be ſaid of his Condition, his Life was a Compendium of moral Virtue, and the true Idea whereunto every Prince* (Set his Religion aſide) *wou'd be proved to Conform himſelf*: Set all theſe together, and then tell me if their Guilt be not of a Crimſon Colour, and a Scarlet Dye, who did, as on this Day, Murder not only a King, but one of ſo Tranſcendant, and Incomparable Virtue: It was a Wonder this Piece of Wickedneſs did not blind the very Lamp of *Heaven*, for never did the Sun behold ſuch a direful Action, (but when he ſaw the Son of *God* hanging on the curſed Tree) I now proceed to conclude all with ſome Inferences.

1ſt. From what has been ſaid, I infer how much it is our Duty to abhor and to beware of thoſe who privately and publickly in their Teachings, and in their Writings, make it their Buſineſs to Poiſon the Peoples Minds with ſeditious and rebellious Principals of this Kind: I mean the *Jeſuits* and *Sectarians*, the Chief whereof I reckon the *Puritans*; perhaps you'll wonder to find theſe two ſo much at Accord, ſince they are ſtated Enemies one to another; but St. *Auguſtine* does fully Reconcile this, *Fures inter ſe Concordant cum perniciem Juſti Conſpirant, Non quia ſe amant, ſed quia eum qui amandus erat, Simul O-*

derunt:

Oderunt: Remarkable are the Words of St. *Roger L' Eſtrange*: *The* Jeſuits *indeed, ſaith he, have been true to one* King; *but the other, ſince they ever had a Being were never true to any; or if they were, let him that loves them beſt, or knows them better, ſhow me but when, where, or how; and with an Noverint Univerſi, &c.* I make a publick Recantation. It were eaſie to prove from a great many undeniable Collections out of their own Writings, that their Principles with Reſpect to the depoſing and murdering of *Kings* are the very ſame with thoſe of the *Jeſuits*.

Calvin, the founder of that Sect, ſtarted up at *Geneva*, the very ſame Time with *Ignatius Lyola*, Ringleader of the *Jeſuits*, and his Phanatick Zeal hurried him into a Fury even againſt Crown'd Heads, particularly againſt Queen *Mary*, whom he calls *Proſerpina, and worſe than all the* Devils *in HELL*: And in his Book of Inſtitutions, he aſcribes Power to the *Parliament* to depoſe her. No better did *Cartwright*, *Traverſe*, or *Knox* behave; yea, nor *Baza* himſelf, who went abroad under the Mask of *Julius Brutus*, a fit Name for ſuch a murderos Mind: Nor will this ſeem Strange to ſuch as ſhall peruſe their *Geneva Notes* upon our *Bible*, where you may find them highly complaining againſt *Aſa*, becauſe he did not Kill his *Queen Mother*, furiouſly calling it *Lack of Zeal, and a fooliſh Pity*: In Fine, let but a Man Read *Liſimacus*, and *Nicanor*, *Bancroft*'s *dangerous Poſitions*, *Diſſenters Sayings* in two Volumes, *The Oppoſite Proteſtant*: *The King*'s *larger Declaration*; together with his own Writings, *Lex*

Rex

Rex Jus Populi Vindicatum: *The Hind let Looſe*, *the Political Cathechiſm*, and that Peſtilent Book *Dolman*'s or *Parſon*'s *Title to the Crown*, which they re-printed under the feigned Title of *ſeveral Speeches delivered at a Conference, concerning the Power of Parliaments, to proceed againſt the King*, and he'll find all I have ſaid infinitely more to be true of them; from all which it's evident we may take the *Puritan* for the *Cock-Schiſmatick*, and if Sr. *Francis Bacon*'s Note holds good; *The dangerous new Sect, againſt whom no Caution can be to Early*: *No reſtriction too Severe*: Theſe are they, ſaith the Lord St. *Alban*'s *that Propagate Religion by* War, *force Conſciences, nouriſh Seditions, authoriſe Conſpiracies and Rebellions*; *that put the Sword into the Peoples Hands, and Daſh the firſt Table againſt the Second*: In fine, all Popular and ſupplanting Politicks, which we find only here and there ſcattered, and thin in other Sects, are by thoſe People drawn into a practical Method, a ſet form of Sedition: To make all this Good, let us view their behaviour to two very good Princes, King *James* the *6th*, and the Royal Martyr. King *James* the *6th* declared in his Preface to all Chriſtian Monarchs, Princes, and States, *that they perſecuted him not from his Birth only, but from four Months before he was Born*: With what Irreverence did they Treat him in his Minority, forcing Oaths upon him againſt his Conſcience, keeping his Perſou under Reſtraint, and after he got his Liberty, their Teachers called him *Jeroboam*, and ſaid he was poſſeſs'd with a *Devil*: They taught his Subjects to riſe in Arms againſt

againſt him, which accordingly they did in *Edinburgh*, crying out at the ſame Time: *The Sword of the* Lord *and of* Gideon: And to the laſt Moment he lived among them, he had as great a Conteſt againſt their Eccleſiaſtical Sovereignty as ever any *King* had againſt the *Pope*; no Body therefore can blame him for that excellent Advice to his Son, in his *Baſilicon Doron*; *Not to let ſuch People brook his Dominions, unleſs with the ſame Reſolution that* Socrates *married an ill Wife*, trying of his Patience.

How they guided our Royal Martyr, I muſt recommend it to you to read, for Grief and Concern will not allow me to rehearſe it: But in fine, he that would read the greateſt Oppoſition that ever was in Nature, of Truth and Falſhood, Kindneſs and Malice, Mercy and Ingratitude, Piety and Wickedneſs, let him but read the Story of the Rebellion 1638, drawn up by his Majeſty's Special Command: The Perjuries, Inſolencies, Forgeries and Uſurpations of the Holy Kirk at *Edinburgh*, and then ſay if ever there was ſuch a Conteſt of Light and Darkneſs, as betwixt that Saint and thoſe Monſters. The Advice therefore which our Saviour gave to his Diſciples, concerning the Scribes and Phariſees, the like I give you, as to thoſe Men; *Beware of their Leaven*, or Doctrine, for it is Hypocriſy and Rebellion: From what has been ſaid, let me intreat and exhort you, to preſerve your Minds from being infected with ſeditious Principles, ſo likewiſe to keep your Perſons from being engaged in Rebellious Practices: I might enforce this Exhortation of mine with many

many powerful Arguments, I might ſhew both from ſacred and prophane Hiſtory, that all Rebels, from *Lucifer* the firſt and Prince of them, have been ſeverely puniſhed by the immediate Judgments of *God*; or if any have eſcaped them in this Life, I might tell you they won't do ſo in the next; For the Apoſtle tells us: *That they that Reſiſt ſhall receive Damnation*; but to Engage your Compliance with my Exhortation, Pray contemplate the Confuſions which this Rebellion did Introduce in the Government of the State, and the Miſchiefs it occaſioned to the Holy Religion which we Profeſs.

As to the Confuſions of the State, I muſt Refer you to particular Hiſtories, which do at length decypher them, it being impoſſible for me to comprize them within the ſhort Limits of this ſhort Diſcourſe; only with Reſpect, I muſt tell you, that after Ten Thouſand Butcheries and Devaſtations, proſperous Wickedneſs finally prevail'd, Majeſty was made a Prey to the Sons of Dunghill, and that Nation, with the Heels upwards, was Govern'd by a Thing as infamous in its Quality as its Name: The Dregs of the Populace, the Creatures of a Sectarian Army, theſe were our Senators and Patriots, the Preſervers of our Peace and keepers of our Liberty: And keep them they did, but not *for* Us, but *from* Us: no doubt ſuch a Liberty as this, was to be reckon'd worth the Blood and Treaſure ſpent in its Purchaſe!

Next, as to the Miſchiefs and Diſorders that happen'd to the Church, and to Religion; indeed the Apoſtolical Church, (I mean the Church of

England) was hereby ruin'd: A Church which is the Glory and Bulwark of the reform'd Religion; for conſider its Doctrine and Conſtitutions, and it's as far remov'd from *Popery* on the one Hand, as from *Phanaticiſm* on the other: The Learn'd and Pious Clergy were Plunder'd, Impriſon'd, Baniſh'd, and put to Death; the Arch-Biſhop himſelf not excepted, of whoſe Character, as it is excellently well drawn by the above-mention'd noble Hiſtorian, here is a Part: That his Learning, Piety, and Virtue have been attain'd by very few, and the greateſt of his Infirmities are Common to all, even to the beſt of Men: Ah! what horrid Acts of Sacriledge did they every where Commit! Beautiful Churches were defaced, the Monuments of the Dead were rifled, Horſes were water'd at the Church Fonts, and fed upon the Holy Table; and with Reverence be it ſpoken, as if Almighty *God* had been the greateſt Malignant, His Houſe was Plunder'd; they ſought for Religion, (for ſo a celebrated Author deſcribes the thing) till they deſtroyed it; yea, ſome found the Way to Reconcile Covetouſneſs, Rapine, and Spiritual Pride, with the Glorious Names of the Elect and Church of *Chriſt*; Religion with Rebellion, and Sacriledge with Saintſhip: Men did Learn to be Godly without Godlineſs, and Chriſtians without Chriſtianity: They were Lovers of *God*, and yet Haters of their Brother; very Godly, tho' Cruel and Unjuſt; their Hearts were good, tho' their Actions were diſhoneſt; and they had the Root of the Matter in them, tho' the Root was a dry Stump, and had

no Branches: They were regenerated but not reformed, converted, but not a Jot the better: They had Power in *Heaven*, but none over themſelves; they were *God*'s Servants, but broke his Laws; and his Children, tho' no better than thoſe that are of their Father the *Devil*.

I cannot go farther on this Tragical Subject: My Bowels tremble at that which followed; my Tongue falters to make mention of it, and what Ear, but that of a Miſcreant, did ever hear it without Horror. St. *John* wondered to ſee a Whoriſh Woman drunk with the Blood of Saints, but here you may ſee nominal Saints, but real and incarnate Devils, drunk with the Blood of a King, who was a true, tho' afflicted Saint upon Earth, and now a glorious Saint, and bleſſed Martyr in Heaven. Finally, let all of us mourn and lament for ſuch apparent Violations of the Goſpel by Goſpel-profeſſors, but eſpecially for the laſt Scene of that horrid Tragedy of Rebellion which they acted, that ſuch a Wickedneſs ſhould be committed in a *Proteſtant* Country, upon a *Proteſtant* King, and by *Proteſtant* Subjects, pretending to ſuch Light and Goſpel, ought to make us bluſh, to lift up our Eyes to Heaven and to weep, were it poſſible, Tears of Blood; good Reaſon have we, and all our Poſterity, to be deeply humbled for theſe Sins of our Fathers, which have cauſed God to put forth the Curſe, and bring ſo great an Evil upon us, as on this Day, it was for our Iniquities that we, our King, and our Prieſts, were delivered to the Sword, to Captivity, to Spoil and Confuſion, as on this Day.

May God *hear our Prayers, and accept our Humiliation: May he divert his Judgments that hang over our Heads for ſo execrable an Act: May it pleaſe him by the precious Blood of* Chriſt *to Purge the whole Nation from the Guilt of all the Righteous Blood which was ſhed in it, from that Noble Blood, of which our Sovereign did Repent, to his own which was ſhed on this Day: O that it may neither lye on us nor our Children, and that his Soul, like the Souls of the Martyrs under the Altar be not yet crying out,* How long, O *Lord* Holy and True, doſt thou not Judge and Revenge my Blood: Grant this, O bleſſed *Jeſus*, for the Infinite Merits of thine own Blood which was Shed for us, and which is a full, perfect, and ſufficient Attonement for the Sins of the whole World, *Amen.*

FINIS.

Dublin, March 29, 1735.

IN a few Days, from the Date hereof, will be publiſh'd by SAMUEL DALTON, at his Shop in Warborough-ſtreet, Number I. of a Collection of the moſt remarkable Tryals of Perſons of Diſtinction, for High-Treaſon, Murder, Rapes, Hereſy, Sodomy, Bigamy, Parricide, Burglary, Bills of Attainder, Impeachments, &c. that have been in England for upwards of an hundred Years paſt to this preſent Time.

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